

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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SOUL WINNING, The Heart of Christianity

Christians Should Win Souls Because That is the First Concern of the Lord Jesus.

By JOHN R. RICE, D. D., Evangelist and Editor, The Sword of the Lord

In an interview over Radio WM BI, Gipsy Smith was asked to comment on the statement of some people, that "evangelism is out of date." He replied that evangelism could not be out of date with a Christian, and that anyone who is against evangelism is against Christianity. And he was right, for the very heart and soul of Christianity is to get sinners converted, born again, saved from sin and Hell and saved unto Christ and Heaven.

The greatest privilege of every man, woman and child in the world is to be saved. The greatest duty of everyone who is already saved is to get others saved. This is inherent in the very nature of Christianity itself.

The salvation of sinners brought Christ to this earth. There was no other immediate reason for His coming. It was the constant concern of His ministry, it was the only reason for His surrender to the crucifixion, it was the aim of His resurrection, and is now His business at the right hand of God. So any Christian who claims to be in Christ's business, who is in-

terested in what Christ is interested in, must be a soul-winner. Let us consider, then, first that the winning of souls was the grand purpose of Christ in coming into the world; second, that it was the purpose of His death and resurrection; third, it is His all-important concern now in Heaven; and fourth, that Christians, to follow Christ, must win souls.

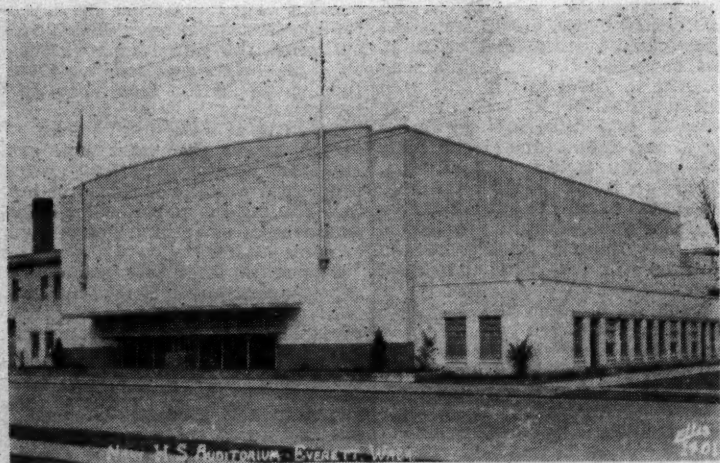
I. Christ Jesus Came Into the World to Save Sinners

Many church people are much interested in "social progress," and some preachers preach what they call a "social gospel." There is much talk of "a new world order" and of making this a good world to live in. It is true that real Bible Christianity, which regenerates men who trust in Christ for salvation, does have a tendency to lift society through regenerated men. There are wonderful by-products of Christianity, including social progress. But all of these things are incidental; they are by-

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Echoes From Everett

Letters From Pastors and Radio Station About the Rice-Shufelt Union Revival Campaign, Everett, Washington, March 12—April 2



Civic Auditorium, Everett, Where Campaign Was Held

Many happy reports have come to the editor since we left Everett, Washington, at the close of our recent union revival campaign in the Civic Auditorium of that Pacific Northwestern city. Believing that all will enjoy the note of praise to God for blessings, and hoping that thus other pastors and groups of churches will attempt big united campaigns to win the lost to Christ, we publish some of them here. We cannot publish all in this issue, but perhaps can publish other letters later.

Mrs. Rice received a beautiful bouquet of flowers from the pastors at Everett, and Mr. Shufelt and I received a heart-warming telegram on the opening day of our present campaign at Buffalo. Thank God for the love and fellowship of such good men of God!

First we give a letter from the chairman of the campaign, Rev. Forrest E. Johnson, pastor of Calvary Baptist Church.

Calvary Baptist Church
Majoring in Missions
Pastor Forrest E. Johnson
3716 Colby Avenue
Everett, Washington
April 4, 1944

"Dr. John R. Rice
Wheaton, Illinois
Dear Dr. Rice:

"The 'Everett for Christ' campaign is history now. But what a remarkable chapter of history it is. Never before has the discussion of a religious meeting been upon the lips of so many people. Never before have the Lord's people been so encouraged to 'Press the battle e're the night shall veil the glowing skies.' Never before have preachers felt their responsibility to the lost, and to the saved, as in these remarkable days of visitation of blessing.

"I have heard many echoes of the meetings today. Paramount among these seems to be that

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SHOULD PROTESTANTISM BE LIQUIDATED?

By DR. H. A. IRONSIDE

(Sermon preached Sunday night, March 13, 1944 at Moody Memorial Church, Chicago. Stenographically reported for The Sword of The Lord).

I want to read from the second chapter of the epistle to the Galatians, beginning with verse 11,

"But when Peter was come to Antioch, I withstood him to the face,"

(Now the apostle Paul is speaking and he is speaking of a protest that he made to a fellow apostle, the apostle Peter)

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

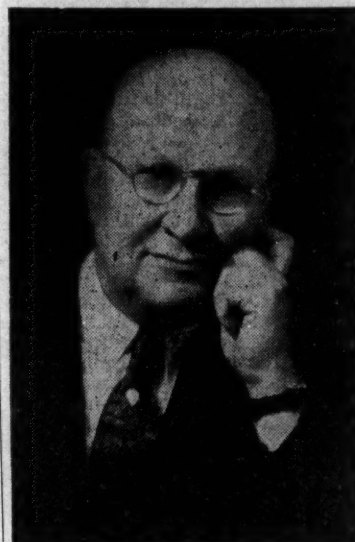
"Knowing that a man is not justified by the works of the law,

"We who are Jews by nature, and not sinners of the Gentiles, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

What "Protestant" Means

As announced, I want to try to speak to you tonight on the subject, "Should Protestantism Be Liquidated?" That term Protestantism is often used in a very

loose and careless way. It is perfectly true that in the beginning it bore not only a religious but also a political significance. But we need to remember that in the times when the Protestant movement was first brought into being, church and state were very intimately connected in every European country so that it was almost impossible to protest against anything of a religious character without at the same time making a protest concerning things political. Evangelical believers were first designated Protestants in the year 1529 after a formal protestation had been handed in at what was



Dr. H. A. IRONSIDE

called the Diet of Spires, when a great company of ecclesiastics met together to consider the Lutheran movement and what their attitude should be toward it, and a number of the German princes and the representatives of fourteen different cities entered a protest to the Diet when they refused to consider the liberty of any German principality to rid themselves completely of Romanism and endorse the new evangelical program if they so desired. The Diet of Spires held that the mass must be everywhere recognized and that no German principality should be permitted any other form of religious service than that of the Roman Catholic except the few which had

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The Pot Is Boiling

Many Clubs of 20 or More Subs Are Coming In; Many Free Libraries Are Being Sent Out; Free Offer Continues. Layman Subscribes for 2,000 Preachers

By LOLA M. BRADSHAW, Publication Mgr., Sword of the Lord Publishers

The Sword of the Lord plan to give Christian libraries for 20 or more subscriptions has certainly struck a responsive chord. Clubs of 20, 30, 40 and more subscriptions are pouring in and we are working hard to get the subscriptions enrolled and the libraries of the books sent out to those who are earning them.

The Sword of the Lord mail reads like this:

From West Virginia

"I have eleven more subscriptions for The Sword of the Lord. I sent you ten subscriptions before this. . . . You can send me the ten dollars worth of books. I want them for myself. I am a minister of the gospel." Rev. C. T.

From New Jersey

"I am going to try to get 100 subscriptions for The Sword of the Lord, and pray that some one may be saved through it. I also want the \$50 library for myself. I am a student." Mrs. H. B.

From California

"Kindly list the following names for one year subscriptions to The Sword of the Lord and please find a \$25. check to cover. . . . List these subscriptions for the First Baptist Church library gift."

W. C. N.

From New York

"Inclosed is a post office money order in the amount of \$19 for as many subscriptions to The Sword of the Lord. . . . The young people of our church voted to send the paper to all of our boys in service. . . . I am sure The Sword of the Lord will be a great blessing to them." Rev. M. D. W.

From Tennessee

"Please let this subscription apply to the twenty subscriptions I am trying to get for a set of the \$10 library for my Sunday School class." Mrs. W. H. C.

From North Carolina

"I am enclosing a check for \$22 to cover cost of twenty-two, one-year subscriptions to The Sword of the Lord."

From New York

"I am a young preacher and I work in a shop during the week and preach in a country church on Sundays. I have read with much profit several copies of your paper and have decided that it would be a great blessing to my people. You will find enclosed a list of twenty-two families to whom I would like you to send this paper. Also find enclosed \$22 to pay for these sub-

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SOUL WINNING — The Heart of Christianity

(Continued from page one)

products and nothing more in the aim and purpose of the Lord Jesus in coming into this world. He did not come to raise the status of womanhood. He did not come to stop child labor. He did not come to establish labor unions nor co-operative marketing associations. He did not come to found schools, to establish democracy, nor to promote civilization, the arts and sciences. No, Christ came into this world to save sinners! To teach anything else is a perversion of Christianity. The Bible teaches that the whole human race is fallen, is guilty, and every individual must be converted, born again, if he would ever see God in Peace. The Bible teaches that an eternal Hell of torment is the inevitable doom of every individual who does not get saved, and that Jesus Christ came into the world for this very purpose of keeping people out of Hell and getting them into Heaven!

Notice some of the plain statements of the Scripture:

1. *His very name, Jesus, means Saviour.* The angel of the Lord appeared to troubled Joseph who was minded to put Mary away privately, not knowing that her child was conceived of the Holy Ghost. The angel said to Joseph, "And she shall bring forth a son, and thou shalt call his name JESUS for he shall save his people from their sins" (Matt. 1:21). The whole life work of Christ on earth was to be summed up in this name, "Jesus." The name Jesus means Saviour, Deliverer; and the angel explained that the reason Jesus was to be given this name was "for he shall save his people from their sins."

2. *The angel announced Him to the shepherds as a Saviour.* To the shepherds watching their flocks the first Christmas night, when Christ was born, an angel appeared and said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). The news is not that a teacher is born, not a leader of civilization, not a good example, not one who brings a new order of society, but simply a Saviour! Jesus Christ was announced as a Saviour. And that is the good news to all people which we ought to tell.

3. *John the Baptist testified that Christ came to take away the sins of the world.* In John 1:29 are these words, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Jesus taught, but He was not primarily a teacher. Jesus healed, but He was not primarily a healer. Jesus fed the multitudes, but He did not come to feed them. He came as "the Lamb of God, which taketh away the sin of the world." This is the central fact of Christianity! This makes soul-winning the most important thing in the universe.

4. *This is why God gave His Son.* In John 3:16, that classic verse on salvation, God has a meaning most Christians have never noticed. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave His Son in order "that whosoever believeth in him should not perish." There it is, as clear as Divine Writ can make it. God's motive and plan in giving His Son was that sinners might trust him and not perish, but have everlasting life. You can see, then, that everything else connected with Christianity and the churches and the gospel down through the years is purely incidental in the mind and plan

of God. God's purpose was that people might be saved, and for that reason alone He gave His Son. This purpose of the Father is further expressed by the Lord Jesus in John 6:40; "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." What is the will of the Father? That everyone may trust in Christ and have everlasting life! That is what Jesus came for.

5. *Jesus repeatedly stated that His office in the world was simply to save souls.* In Luke 19:10, in explaining why He saved Zacchaeus, the publican, Jesus said, "For the Son of man is come to seek and to save that which was lost." That is what He came for. Again in John 12:47 He said, "For I came not to judge the world, but to save the world." Jesus said that He was the Good Shepherd who giveth His life for the sheep (John 10:14, 15). He said that He was the way, the only way to the Father and Heaven (John 14:6). Jesus came to save sinners. In all His ministry that was the thing foremost in His mind and in His efforts.

6. *Paul, too, proclaimed that the only reason for the incarnation and life of Christ was to save sinners.* In I Timothy 1:15 Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

We can well see, then, that the coming of Christ into this world was altogether for the purpose of saving sinners. How close is this matter to the heart of God and of Christ!

II. The Death and Resurrection of Christ Was Solely to Save Sinners

Calvary is inferred in John 3:16. The sacrificial death of Christ is necessarily implied when He is called "the Lamb of God, which taketh away the sin of the world." And Jesus clearly referred to His death when He said, "The Good shepherd lays down his life for the sheep." But there are many clear statements that the death of Christ and His resurrection have one clear meaning only; to redeem and save and justify sinners.

First Corinthians 15:3 tells us "that Christ died for our sins according to the scriptures." And that is the gospel, Paul says by divine inspiration, along with the fact that "he was buried, and that he rose again the third day according to the scriptures." There is no meaning in the death of Christ, in His resurrection, except the soul-saving gospel.

In Romans 5:6 we are told, "For when we were yet without strength, in due time Christ died for the ungodly." That is the meaning of the death of Christ — He died for the ungodly. Again in Romans 5:8 we read, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." First Peter 1:19 tells us that we have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." Again, I Peter 2:24 tells us of Christ, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Then I Peter 3:18 tells us, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Space cannot be found to quote all the Scriptures that teach this holy doctrine. But I charge you to remember it, that the death of Christ has only one explanation; Christ died to save sinners.

The resurrection of Christ was for this same purpose. Romans 4:25 tells us that He who "was delivered for our offenses, also "was raised again for our justification." And thus in the great gospel Paul preached as recorded by him in I Corinthians 15:3, 4, the resurrection of Christ had a part, too.

III. The Christ in Glory Now Has His Deepest Concern in the Salvation of Sinners

We are told that Jesus Christ is "the same yesterday, and today, and forever" (Heb. 13:8). Before the world began He planned to die for sinners. He lived His thirty-odd years on earth with that in mind. He did, then, on the cruel

cross to save sinners. Now that He sits at the right hand of God in the Glory, still His principal concern is the saving of sinners.

Romans 5:10 says, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." And Romans 8:34 tells us that the Christ who died for us is the same "that is risen again, who is even at the right hand of God, who also maketh intercession for us." Here, then, is our hope; Christ who did for our sins, is now in Heaven to take our part before the Father. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world" (I John 2:1, 2). The present work of Jesus is to make certain and perfect the salvation of the souls for whom He died.

With unspeakable yearning Jesus longed for the salvation of the souls about Him when He was on earth. He saw them scattered as sheep having no shepherd. He wept over Jerusalem. He loved the rich man and was grieved when he went away sorrowful. He was not too tired to win the woman at the well of Sychar, though the disciples thought it hopeless. He stopped dying long enough to save the poor thief by His side.

And is He any different now? No, in Heaven, His deep desire is to see sinners saved. He says that "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). And again He said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Christ in Glory is happy when sinners are saved. He is grieved when some reject Him and will not repent. All Heaven rings with praises when sinners are saved. And up in Heaven they are more concerned about one soul being saved than over a whole church full of people already converted!

In fact, the Saviour said that the ideal shepherd, if he loses one of his sheep, should "leave the ninety and nine in the wilderness and go after that which is lost until he find it." And our pastors should not spend their time on the ninety and nine, but rather leave them, even if they are in the wilderness, to go after that one which is lost. The principal burden now, of Christ in Glory, is over lost sinners. His principal joy now is to see them saved. The greatest grief of His heart is when they are not won.

Is it not clear, dear reader, that soul-winning is the very heart of Christianity, the very dearest thing to the heart of God and Christ?

IV. We Should Follow Our Example, Christ, Seeking and Winning Sinners

Christians ought to be Christ-like. That is axiomatic. Sometimes we sing:

"Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus, all day long.
I would be like Jesus."

Would you really be like Jesus? Then soul-winning must be the passion of your life! Everything else on earth must be subordinate and secondary to the business of getting people saved. If you are to be like Jesus then you must give self up to crucifixion, be willing to live or willing to die only that precious souls may be kept out of Hell and brought to God through Jesus Christ! In no other way can you be like Jesus!

The identity of Christ and His saved ones is a beautiful thing.

"Because as he is, so are we in this world," says I John 4:17. His righteousness has become our righteousness. His Father has become our Father. All things are His, and yet they have become ours by His marvelous grace. When He shall reign, He wants us to reign with Him. He prayed the Father that we should be with Him where He is (John 17:24). We shall partake of His glory, as we do partake of His righteousness.

But do we not think too much of the crown and not enough of the cross? Do we not think too much about reigning and not enough about suffering? If we are to be with Christ in His glory, we ought to be with Him in His suffering. And if we are to be with

The Pot Is Boiling

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scriptions." Rev. H. W. P. —
From Tennessee
"I'm sending you ten more names and a \$10 money order, which will make twenty-four new subscriptions, making \$12 in books on top of the first \$10, making \$22 worth of books due me. . . . I have told the folks at our church that I have books coming in to start our church library." Rev. Charles S. —

From Iowa
"The Bible School of the Church of Christ is interested in getting subscriptions for *The Sword of the Lord* and we would like to take advantage of the book offer. Will you please send us a bundle of sample copies." B. W. —

Him in the crowning and in the rewards, we ought to be with Him in the seeking and saving of sinners. Christ wants us to be identified with Him in His business, too.

"We are commanded, 'Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross' (Phil. 2:5-8). Christian, let that mind be in you, which was in Christ, when He left Heaven and came to earth and died on the cross to save sinners. That is the plain meaning of these words! We are to be like Christ in being wholly absorbed in the rescue of sinners from Hell! We are to be like Christ in being willing to die, willing to lose reputation, friends, pride, comfort, EVERYTHING, in order to win souls!

Christ is to be our example in soul-winning. First Peter 2:21 and 24 say, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. . . . Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." We are to be like Jesus in being willing to suffer to keep people out of Hell!

How often the Saviour reminded His disciples that His life pointed directly to the cross, and that they were to walk the same kind of path with the same kind of self-renunciation! Jesus said, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9:22, 23). Our aim is to be His aim, and we are to follow Jesus to a daily crucifixion of self, to get the Lord's business done. Surely He means that our motives should be the same as His, for He died to save sinners.

Jesus plainly told the disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Then, after His resurrection, Jesus came to the same disciples and said, "Peace be unto you: as my Father hath sent me, even so send I you." And then we are told that "when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:21, 22). Christians are to do the same work that Jesus did, and He gives us the power of the Holy Spirit to enable us to do the very same work.

To be like Jesus, then, is to have a burden, a passion, a holy abandon about soul-winning. No Christian can claim to be like Jesus or to follow Jesus, or to pattern after Jesus, or to abide in Him, who does not have as his principal aim in life the saving of sinners, and who does not work at that holy business with a blessed abandon.

Every Christian, then, should win souls. This is the very heart of Christianity. This is what God the Father wants. This is what Jesus came into the world for, what He died for, what He desires most now. If you love the Lord Jesus Christ, and care anything about what He wants, surely you will try to win precious souls.

From Michigan:

"Please send me the circulars and extra copies of *The Sword of the Lord*. I want to get the twenty subscriptions to your paper. I believe it would do a lot to improve the vision and spirituality of our little church." Mrs. R. E. R. —

YOU BEGIN NOW

We are not rushing this campaign to a close, because we realize it will take some time to get 100 subscriptions, or 50 or 40 or 20. But we want to urge you to write today for extra copies of *The Sword of the Lord* and circulars and subscription envelopes and we want you to start now to get subscriptions and earn one of these free libraries for your church, your home, your Sunday School.

Last week we published a list of the wonderful Christian books that are being offered absolutely free with twenty or more one-year subscriptions to *The Sword of the Lord* at \$1.00 a year. You get 50¢ worth of books free for each \$1.00 subscription you send in, \$10.00 worth for 20 yearly subscriptions at \$1.00 a year, \$50.00 worth of books for 100 subscriptions, etc.

Here Is How Easy It Is to Get The Subscriptions

It should be easy to get subscriptions. First, *The Sword of the Lord* is widely recognized as the foremost evangelistic weekly, printing full length evangelistic sermons by America's greatest soul winners. There are other fine papers and magazines, but none that print so many great sermons, full length, as far as we know. So pastors usually are glad to help get the paper before their people. We suggest that announcement be made from the pulpit of this great opportunity. The people will doubtless be glad to get the paper at such a reasonable price, only \$1.00 a year for 52 issues. They will also be glad that the Sunday School can have a library of great Christian books, or that the pastor can get books he needs so badly.

We send you freely, all you need to get subscriptions. First, you need sample copies, and we will gladly send them, even three bundles, one each week, if you like. Second, we send lovely circulars, as many as you need, picturing some of the famous men who write for *The Sword of the Lord*, telling what the paper is like, what leading Christian men think of it, etc. We also send subscription blanks, and a list of the great Christian books which we recommend that you choose from. If pastors want to pass out envelopes in the service and have them filled out with the name and address with the dollar inclosed, we have such envelopes for those who ask for them.

So write at once, tell how many sample copies you want, and get busy. Do not be impatient; some people who would not subscribe before reading the paper, will gladly subscribe after reading one or two or three issues.

Remember that you are doing a permanent good. Homes are literally transformed by the great evangelistic paper, its evangelistic sermons, its explanations of the Word of God, its accounts of soul winning and revivals, its answers to the problems of young people, and of those who want to win souls and live a true Christian life.

We will give you time to finish the work. Write us if you need counsel.

A Great Chance to Spend Some of God's Money and Spread the Gospel

A Christian layman in the South has paid for the subscriptions of 2,000 ministers for six months each. For six months these pastors and missionaries will be blessed by reading the greatest sermons of our times, sweet rich Bible teaching, helps on prayer and soul winning and separation. They will have 26 weeks of bless-

(Continued on page three)

PROPHECY—WHAT

by OSWALD J. S.

Dr. Smith's latest book 190
Sample copy \$1.00. The Peoples Church

THE SWORD OF THE LORD

Entered as second-class matter, Dec. 26, 1941, at the post office at Denton, Texas, under the Act of March 3, 1897.

EVANGELIST JOHN R. RICE
EDITOR AND PUBLISHER

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ECHOES FROM EVERETT

(Continued from page one)

splendid feeling of unity that prevailed throughout; and God being our help must continue to prevail. Those twenty or more pastors seated on the platform each evening with hearts united and hands clasped in unity of purpose left an indelible impression upon our city; namely, that pastors of different doctrinal beliefs can get together and unitedly work for the salvation of lost ones. As far as is known to me, Dr. Rice, not one pastor cooperating in the campaign registered any major criticism. At the same time, all agreed that the Devil never took a greater beating in this city than during these three weeks. Oh, what victories were won! The fact that the messages were broadcast each evening, I am sure more than doubled the results in blessings to hearts. One lady, a member of my church sat in her home one evening with her husband listening to your message, and when you asked all those who were ashamed of their past feeble efforts to serve Christ, to stand to their feet, she quickly arose to her feet right there in her home and before her husband and exclaimed, 'If I were in the meeting, I would do it and it can mean just as much for me to do it here.'

"The record of decisions of those whose record we were able to get totaled 292. But there were many more. I personally know of four who accepted Christ who were not in the inquiry room where a record would have been obtained. How we do praise God for the great number of high school kids that were saved. I personally received thirty-nine cards from those who gave our church as their preference. You will recall the two boys who brought so many of their buddies to Christ in the meeting. How those boys were moved! They won many to Christ. It was a happy Young People's meeting that we had Monday evening at our home, hearing this High School Gang tell how they accepted Christ in the meeting.

"I am sure that you and Brother Shufelt must have been persuaded that you were greatly loved by the people of Everett when that crowd of more than 300 gathered at the Depot to say a fond farewell to ones that had been used of God to lift them into newer and better relationship with Christ. I hope you do not feel that the crowd at the depot that night was anything but sincere as they sang and wept. They continued to sing until the last coach of the Empire Builder swung around the curve and under the tunnel and out of view.

"Full well, many realized that they doubtlessly will never see your face again until 'The day break and the shadows flee away.' I wish I could tell you once more my feeling of gratitude that you were willing to come. Everett possibly did not deserve such preaching and singing as we heard, but God in His love made it possible. To Him be the glory, great things he hath done.

"Radio letters, telephone calls and surprising comments from business men continue to come in, in gratitude for the meeting. All the pastors met this morning (Tuesday) and I wish you might have heard their remarks. We voted to send a bonus offering of \$100.00 to Brother Shufelt for the splendid piece of work he did in the campaign. The pastors were also unanimous in their attitude toward further union efforts. This is a great victory and proves the confidence that they have in you.

"May God in His mercy take you through the length and breadth of America encouraging the hearts of preachers that God is still in the soul saving business.

"With a deep feeling of gratitude and warm personal regards, I remain

"Yours, in Him,
"Forrest E. Johnson."

Next, we believe readers will be interested in the public reaction to the broadcasting of the evening services, for one hour each evening except Wednesday on Radio KEVE. Here is a letter from the station addressed to the chairman of the campaign.

K E V E—500 Watts—1460 K. C. Cascade Broadcasting Co., Inc. Everett, Washington

"March 17, 1944

"Reverend Forrest E. Johnson
"3716 Colby Avenue
"Everett, Washington
"Dear Sir:

"For your information to pass on as you please; we have had a greater response on the Rice-Shufelt Rally than any precious series of radio programs ever offered on our station.

"Wednesday evening March 15th, we had 72 telephone inquiries between 8 & 9 P. M. as to the broadcasting of your program. Daily the calls and inquiries run into the dozens about your program and we are pleased to pass this information on to you at this time to use as you see fit.

"Sincerely yours,
"L. S. Lennox
"Salesman."

LSL:ms

Rev. Howard M. Jamison is the dean of Everett pastors, we suppose, and did fine work, along with Dr. Neal, of the First Baptist church, supervising the inquiry room and the personal work there. Dr. Neal has written a most kindly letter which we will quote in another issue, but here we wish to quote Mr. Jamison's good letter.

First United Presbyterian Church
Howard M. Jamieson, Minister
2527 Hoyt Avenue
"Everett, Washington
"April 2, 1944

"As pastor of the United Presbyterian church in Everett, Washington, I wish to most heartily commend the preaching and consecrated spirit of Dr. John R. Rice of Wheaton, Illinois.

"For four Sundays and the three weeks intervening between the first and last Sundays, Dr. Rice preached painfully but tenderly the old Gospel of the Lord Jesus Christ.

"Mr. J. Stratton Shufelt is perhaps unexcelled as musical director and platform manager in the evangelistic team.

"Some twenty pastors in Everett cooperated in the 'Everett for Christ' Campaign. The meetings were held in the Civic Auditorium. Dr. Rice feels called of God to bring back large union evangelistic revival meetings. We believe that it is the judgment of the cooperating pastors and churches in Everett that if such a union campaign is possible in any city, the leaders would do well to consider the Rice Shufelt leadership. We believe many souls have been saved, many backsliders reclaimed and the churches revived. We thank God for the results and are grateful for the leadership of these two faithful servants of the Lord.

"Cordially,
"H. M. Jamieson."

Rev. Walter W. Johnson, pastor of the strong and spiritual Mission Covenant church, sent the following letter.

Mission Covenant Church
Walter W. Johnson, Pastor
1511 Twenty-sixth Street
"Everett, Washington
"April 5, 1944

"Dr. John R. Rice
145 North Hale Street
Wheaton, Illinois
"Dear Dr. Rice:

"We are rejoicing over the blessed Everett For Christ Campaign which just closed. Our people have gotten a new vision, and I have been thoroughly blessed through your ministry. Your sharp, straight-forward preaching in such a kindly manner has been a blessing. Many have gotten through to God through your preaching here, and others have gotten mad. Best of all, people knew that a revival campaign was on in the city of Everett.

"It was a real joy to work together with the brethren during those days of the campaign. There was harmony and blessing without measure. I say with some of my brethren, 'I never knew we could have such sweet fellowship among the brethren as we experienced

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(Continued from page one)

already become what we today call Protestant. They themselves were simply called evangelicals. But after putting in this protest, the name Protestant was applied largely by the Roman Catholic adversaries to the evangelical group. Eventually, however, they took it over for themselves for they felt there was something in the name which was worth preserving. They were protesting against certain great doctrinal principles and certain practices which they honestly believed to be contrary to the Word of God.

Protestantism Arose Because People Longed to Have Assurance of Salvation

Now Protestants accept, and always have accepted, all the great fundamental doctrines of the Christian faith which were preserved in the Roman church down through the centuries as well as in the churches of the East. Protestants hold to the doctrine of the Trinity, to the incarnation of the Son of God, to the atonement of our Lord Jesus Christ, to His phy-

during those days.

"The ministry of J. Stratton Shufelt was above reproach. He has a winning personality, and coupled with that a heart that is upright before God. He has a wonderful voice dedicated to the Lord, and one never tires of his singing. His leadership of the meetings was splendid.

"I enjoyed immensely knowing you and sitting under your ministry those three weeks. It was with fear and trembling that I cast myself wholeheartedly into the campaign without knowing you. There was not a single sentence spoken that would have caused controversy on doctrinal views. Though we do not agree on all points of doctrine, we felt we were in the same business and that of keeping souls out of Hell. That was a bigger business than discussing doctrine. Your humility both in the pulpit, on the gym floor, at the table and in private conversation was a real blessing. Praise God for such men. I feel that you will continue to be used in greater and greater measure if the Lord tarries.

"I shall be happy to recommend you to anyone who would like to have a recommendation of your ministry.

"Your brother in Christ,"
(Signed) Walter W. Johnson

Rev. E. T. Horsmann, pastor of the Foursquare Church was very happy about the campaign. He wrote as follows.

Foursquare Church
Twenty-fifth and Wetmore
"Everett, Washington
"April 6, 1944

"Dear Dr. Rice:
"Joyous Christian greetings in the blessed name of Jesus our Lord and Saviour.

"I am writing to tell you, words would fail to express how grateful I am, for the city-wide Everett for Christ campaign, also called The Rice - Shufelt Evangelistic Campaign. I can truly say it was the most glorious three weeks I have enjoyed. There were many outstanding things I noticed while attending the meetings. One was the large number of pastors cooperating and present on the platform each evening, and the splendid spirit of unity and fellowship that was manifested all through the meetings.

"Another thing that impressed me very much was your plain, straight-forward preaching. It truly blessed my soul as I listened to your inspiring messages preached without fear or favor.

"And still another impressive thing manifested was the way you preached without entering into the doctrinal differences of the various pastors taking part. The city of Everett will long remember the soul-stirring messages of Dr. John R. Rice and the heart-touching vocal solos of J. Stratton Shufelt.

"And last, but not least, I want you to know how much I enjoyed the heart to heart talks you gave the ministers as we gathered in the Y. M. C. A. each Monday morning. I can never tell you how much I enjoyed the fellowship of you and Brother Shufelt.

"May God richly bless you dear ones and give you many precious souls, is my prayer.

"Your brother in Christ,"
(Signed) Rev. E. T. Horsmann.

sical resurrection, to His ascension to God's right hand in Heaven, and to the fact that He is coming again as Judge of the quick and of the dead. In these doctrines Protestants and Catholics so-called are in unanimity. We who are called Protestants have nothing new to offer as to them. We maintain what the church has maintained all down through the centuries. How, then, did the cleavage between the old church and the newer group come in? It was not the result, as some supposed, of the political upheavals in Europe, though these did come in connection with it; but it was the result of a widespread exercise among the common people of Germany, France, Switzerland, Holland and the Scandinavian countries as to how a troubled conscience could find pardon and peace and become sure of personal salvation.

Now I am not saying anything unkind in regard to our Roman Catholic friends or their views when I remark that there is no certainty of eventual salvation for anybody in the Roman Catholic church as long as he is in this life. For instance, when I was in Rome some time ago I found they were still celebrating masses for the repose of the soul of Pope Leo XIII. Now Leo died a good many years ago. Many of us here who are middle-aged or older remember when he passed away. Nobody in the church of Rome knows today whether Pope Leo XIII is in Heaven, in Hell, or in purgatory, but they hope that he has at least gotten as far as purgatory. Masses are still being offered in the thought of getting him out of purgatory and eventually getting him into Heaven. That is not a singular thing. Rome promises no assurance of salvation to anybody in this life.

In the little paper, *Our Sunday Visitor*, published by Bishop Noll, in the April 23 issue, 1939, are found these words:

"We do not know with certainty what the eternal destiny of any individual may be unless he is canonized by the church."

Of course no individual is canonized by the church until he has been at least one hundred years dead, so that what I said in the beginning is true. Rome gives no assurance of personal salvation to anybody while he is still in this life.

You take the history of a good Catholic, — and I have great respect for my Catholic friends and I would not want to say one unkind thing about them, but they, of course if they were speaking of my views, would feel free to point out what they thought was erroneous in them, and I feel free to do the same thing in regard to their views. But you take a person born into a good Catholic family. As a little child, he is baptized and the baptism of the child is supposed to deliver it from the defilement of inbred sin. After the little child has been baptized, suppose it should suddenly die and I ask, "Has that little child gone to Heaven?" Nobody can tell me. Nobody knows for certain. But if that child grows up, it is instructed in the teachings of the church and when it comes to a proper age and shows proper understanding of the instruction received, the child receives its first communion, having been confirmed into the membership of the church. That little boy or girl comes home from the first communion happy to have had that wonderful privilege. But I say to the officiating priest or I say to the parents, "Are you absolutely certain now that this dear child is saved, saved for eternity?" "No, nobody can be sure of that."

What then? Well, the child is now called upon to persevere in good works, to be sure and make a good confession whenever he is conscious of having sinned, to do the prescribed penance put upon him by the father confessor, to attend every church service he possibly can, and above everything else, to be present at Easter time. And as if a child grows up from boyhood or girlhood to young manhood or womanhood and does all this, is that person eventually certain of salvation? I have put the

(Continued on page four)

The Pot is Boiling

(Continued from page two)

ing. Many of them, we hope most of them, will subscribe then for themselves.

Would not you, dear reader, like to do something like that? If so we will give books of the subscriptions, as stated in the Library Plan, or we will make another offer that will suit you better. We feel we must get out the gospel to as many as we can, get the revival fires burning in every heart and home and pulpit that we can. Send the paper to all the families in your church. Or send it to pastors in your denomination. If you do not have the names, we will be glad to get them for you, of any group you would like to bless by making a gift subscription to them.

You who want sample copies, subscription blanks and lists of books which you may get free with subscriptions, write at once to *The Sword of The Lord Publishers*, 145 N. Hale St., Wheaton, Ill.

ARKANSAS WOMAN LED TO CHRIST BY BOOK, "BOBBED HAIR, BOSSY WIVES, AND WOMEN PREACHERS"

From Little Rock, Arkansas, dated February 22, came the following letter:

Evangelist John R. Rice
Wheaton, Illinois
Dear Brother Rice:

I have read the book, "*Bobbed Hair, Bossy Wives, and Women Preachers*."

I see the heart of all sin is rebellion against God. I have been led to see myself a sinner. Here and now I confess my sin to Christ and surrender to His will. I trust Him to forgive me, and I take Him as my Saviour and my Lord.

I claim Him as mine today, and by His grace, I will try to live for Him the rest of my days."

The letter is signed by a married woman who gives her address, but we do not feel free to give it here without her consent.

This is not the first woman saved by the gospel message in this book by Evangelist John R. Rice. It not only gives clear Bible teaching on the three great controversial questions of interest to every woman, but it also makes clear that rebellion is the heart of all sin, and it calls on women to trust Christ.

There are 91 pages, the book is nicely cloth-bound. You will be interested in a picture of Mrs. Rice and six daughters, another picture of Mary Lloyds taken at the age of fifteen, with her braids, and still another of Elizabeth at the age of fifteen with her long hair down before the mirror. The price of this nice clothbound book, the second edition, is only 75¢, three copies for \$2.00.

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For free copies of my tract, "*The Greatest Day of My Life*," write to the author,
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WHAT LIES AHEAD?

D. J. SMITH, Litt. D.

book - 190 pages - Cloth \$1.50
Circles Church 100 Bloor St. Toronto, Canada

Should Protestantism Be Liquidated?

(Continued from page three)

question definitely, I have often put it to Roman Catholic priests with whom I have been in conversation. I remember one answering me in the words of the Roman Catholic translation of the book of Ecclesiastes, "No man knoweth whether he is worthy of favor or hatred."

Well, suppose this person perseveres all through life. He is very faithful in walking according to the ordinances of the church. He is very regular in attending the sacrifices of the mass, receives the communion as frequently as he possibly can. Is he then sure of salvation? No, he is still left in absolute uncertainty. Perhaps he enters into the marriage relation. Marriage is called a sacrament and is recognized as lasting as life itself and this person observes the rules of the church in everything in regard to marriage and finally at old age, a father or mother having carried out all that was laid before them as to church order and regulation, I put the question, "Is this person saved? Are you certain now that this person will spend eternity in Heaven?" "No, no, nobody can be sure."

Finally this one comes down to death and a kindly, well-meaning priest is sent for and he gives the last rites of the church and perhaps lays a crucifix upon the breast of the departing one and this one breathes his last and goes out into eternity and I turn to the officiating priest and I say, "You are sure, aren't you, that this dear one has gone to Heaven?" "No one can tell, nobody knows. Very few people in the hour of death are good enough for Heaven. Many are too good for Hell but too bad for Heaven and so there is a state called purgatory in which they enter in order to be eventually cleansed and friends are asked to pay for masses for their souls in order that they may pass from purgatory to Heaven."

I have before me a little paper. It is a parish paper from one of the churches of this city, I won't mention which one but I notice a little item in it of striking importance. It says here,

"You are often wondering to whom to make a gift, and what to give. . . But have you ever thought of sending a gift to the Poor Souls, to your friends and relatives still held captive in Purgatory? And yet, they are craving for something you can give to them: the soothing drops of Christ's precious Blood to extinguish the cleansing flames. This year, be resolved to include your beloved dead when you prepare your Thanksgiving and Christmas gifts. Have for them MEMBERSHIPS in the EUCHARISTIC WEEKS ASSOCIATION. There is no gambling, no insecurity, no loss in the investment we propose. The SHARES offered are drawn from the Eucharistic Treasury. Christ, the King, is the Backer; His Sacred Heart is inexhaustible, His generosity is infinite. . . The SHARES are the Poor Souls. Some of them are probably your actual creditors. They can do nothing to redeem themselves. Unless you pay off their debts of sin to God, they may have to stay a long time in the fiery prison. . ."

Now listen, I did not write that. No Protestant critic of the church of Rome wrote that. That is a statement in the parish paper, put out by a local priest, urging his friends, his members, his parishioners to do what they can, give of their money for masses in order, as he puts it in so many words, to redeem the Poor Souls in Purgatory.

Well, after masses have been offered for years, then I turn to the officiating priest as he comes down from the altar and I say, "Now are these souls redeemed from Purgatory? Are they in Heaven at last? He says, "No one knows, no one can know." That was the best that the church of the middle ages was able to give to anxious, troubled, conscientious, distressed men and women who were facing eternity. And they said, "We want assurance, we want to know for certain how a man may find peace with God; we want to know how one may be sure that his sins are forgiven, that he has life eternal, that he has been freed from guilt and that he is certain of going to be with God in Heaven when death takes him from this world."

It was the attempt to answer

those questions from the Word of God that resulted in what has been called Protestantism. And there is as much need for the testimony that was given back in the sixteenth century in regard to those questions, today as there was then.

Protestantism Insists that Each Individual Must Come to God Directly Through Faith in Christ, The One Mediator, Not Through Priests, Pope, Mary Nor the Church

What were the great doctrines that the Protestants affirmed and for which they have sought to stand throughout the centuries?

First of all, the soul's direct relation with Christ Himself. In other words, Luther, Calvin, Ecolampadius, all the great reformers, Wm. Farel and many others, some of whom laid down their very lives for the truth's sake, insisted on this, that the statement of Scripture as given in the First epistle of Timothy, the second chapter, verses 5-6 be taken exactly as it stands, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

How can any one, in the face of a Scripture like that, any one who professes to believe that this blessed Book is the Word of the living God, believe in Mary or the saints as mediators. And mark you our Roman Catholic friends profess to believe just as truly as we Protestants do, that this Book is the Word of the living God. They insist on it. We honor them for it. We insist on it, too. But they tell us we can only understand the Word as we read it in the light of the teachings of the church, but we turn to the Word and read this to them, "He that hath an ear, let him hear what the Spirit saith unto the churches." It does not say, "Let him hear what the church says to him," but "What the Spirit saith unto the churches." God's Word is addressed to the churches of God and the churches of God are responsible to hear what is written in this Book.

One of the first fundamental statements is that which I quoted, "There is one mediator," only one, "one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." And therefore we, as Protestants, insist that each individual soul is responsible to God and must deal directly with our blessed Lord Jesus Christ. We search our New Testament in vain to find any intervening priestly class coming in between believers and the blessed Son of God Himself. There is not a shred of evidence in the New Testament that there was ever such a person as an officiating priest in the early church. There is no such word used. There is no such individual mentioned. But on the other hand, all believers are called priests and that by the blessed apostle Peter himself. Catholics tell us that Peter was the first pope, and that the pope speaks "ex cathedra," with absolute authority. And the apostle Peter, addressing all believers, calls them "a holy priesthood" and also, "a royal priesthood." But Peter does not know anything, Paul does not know anything, no other New Testament writer knows anything of an intermediary class coming in between people and God. Christ is the one mediator between God and man; not Christ's blessed mother, precious and wonderful as her life was. When our blessed Lord was here on earth, as He was on His way to the cross an excited, emotional woman shouted out, "Blessed is the womb that bare thee, and the paps which thou hast sucked," that is, "Blessed be your mother," and Jesus said, "Rather, blessed are they that hear the word of God, and keep it." He would not have anybody glorifying His mother and turning away from Himself. He alone is the mediator between God and men. There is no other.

The last recorded mention that we have of the mother of our Jesus Christ in the Bible is in the first chapter of the book of Acts and there we read that the disciples were gathered together for prayer in an upper room in Jerusalem with Mary, the mother of Jesus, and with the women, the holy, godly women. Notice, they were not praying to Mary; they were praying with Mary. She

knelt with them as on one common level, and together their prayers were going up to the Lord. That is the last mention of Mary, the mother of our Lord in the Word of God. There is not another passage that refers to her in all the New Testament after that time. I know, of course, the application that is often made of that mystic woman in the twelfth chapter of Revelation, the woman who has a crown of twelve stars upon her head, the moon under her feet, and clothed with the sun, but as you study that, it would take a strange imagination to make that refer to the blessed virgin Mary. It refers clearly to the people of Israel. It is God's marvelous picture of the people, Israel, of whom as concerning the flesh Christ came, who is over all, God, blessed for ever.

Shall we then as Protestants give up the great truth that we go to God directly through His Son? We can not afford to do it. We dare not do it. We have found such joy, we have found such peace, we have found such blessed assurance in coming to Christ direct that we could not think of turning to any other, neither His mother, nor saints, nor a priesthood on earth. We will put no mediator between our souls and God save our blessed Lord Jesus Christ.

Protestants Accept the Bible Alone As the Divine Revelation of God's Will: Not Church Traditions or Decrees of Church Councils or of Popes

As Protestants, we stand on the Bible. The Romanist says, "Well, the Bible can only be understood in the light of the teachings of the church." But we maintain that God gave the Bible in order to instruct the church. He gave it through holy, inspired men in order to show the church how to behave and to make clear to them what the truth of God really is. Letter after letter in this New Testament is addressed to one or another of the different churches. There is a letter to the church in Rome, two letters to the church in Corinth, a letter to the churches in Galatia, a letter to the church in Ephesus and so on. These messages to the churches contain the truth that we as Christians need to know and we take our stand upon the statement of Chillingworth of old in the sixteenth century who when he was challenged as to the ground of authority as recognized by Protestants said this, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." We dare to stand on that. And we are sure of this, that God's Word will never fail us because it comes from Him who is immutable.

We are told in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Observe the Word of God; the Scripture, is profitable for four things: "for doctrine"—for the unfolding of the divine truth; "for reproof"—to show where we are wrong; "for correction"—to show us how to get right; "for instruction in righteousness"—to show us how to keep right. And as we give heed to the holy Scripture, not to the teaching of some body of men, however sacred their office may seem to be; as we give heed to the holy Scripture we may "become perfect, thoroughly furnished unto all good works."

Evangelicals Believe Christ Was Sacrificed Once For All, and Need Never Be offered Again

Perhaps the greatest cleavage between the Roman church and the evangelicals is that in connection with the sacrificial work of our Lord Jesus Christ. Both, as I have said, believe in His atoning work, both believe that He offered Himself on the cross for sinners, but the great difference between the two is this: the one believes that although He offered Himself there on the cross for sinners, this is not enough to save souls, but there must be a continual unbloody sacrifice offered on Rome's altars day in and day out, year after year for the sins of the living and of the dead and that only as men avail themselves of this constant sacrificing of Christ in the mass can they have some hope of eventual salvation; hope, not assurance, because as I have said, nothing is known of assurance there.

But now I turn to the Word of God and what do I read? This is Hebrews 9:24-26,

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

What does that tell us? It tells us this, that Christ's one offering on Calvary's cross is all-sufficient to settle the sin question, that nothing can ever be added to it, nothing can ever be taken from it. It is not necessary that He should offer Himself often.

I was having a friendly talk with a priest in Santa Barbara, California. He had come out of the monastery. Talking to him, I said,

"Now listen, you officiate at the altar, at the sacrifices of the mass?"

"Yes."

"And you affirm that when you officiate that you offer up Christ for the sins of the living and the dead. Is that true?"

"Yes."

"Our Bible says, 'Without shedding of blood there is no remission.' Do you believe that when you thus offer Him, it gives more efficacy to His blood?"

"Yes."

"But it means, then, that you yourself imolate Him, you kill Christ afresh."

"Oh, no," he said. "It isn't that exactly. Christ is both offerer and sacrifice and in the person of the priest He offers Himself in the mass every time that sacrifice takes place."

"Well, then," I said, "explain this: 'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.'" (Heb. 9:25).

He looked at me a moment and he said, "Well, I don't think we had better discuss it," and he walked away.

There is God's own word for it, that there is no other offering, no other sacrifice contemplated, no other atonement for sins possible. The one offering of the Lord Jesus has settled the sin question forever.

Salvation by Faith — the Watchword of the Reformation

The great text of the Protestant Reformation was that which is found in the Old Testament, in the book of Habakkuk and three times in the New Testament as though to draw special attention to it; in the Epistle to the Romans, in the Epistle to the Galatians, and in the Epistle to the Hebrews—"The just shall live by faith." That text I might say was the mainspring of the Reformation and it is the great truth that we are seeking to stress today, and we need to stress as long as there is a poor sinner seeking salvation. "The just shall live by faith." "By the deeds of the law there shall no flesh be justified in his sight." Paul said, speaking in the synagogue at Antioch of Pisidia, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 38, 39). Look at that. Through personal faith in the Lord Jesus one may be assured that his sins have all been forgiven and that he stands justified before God.

What is justification? It is the sentence of the judge in favor of the prisoner. And when man, a guilty sinner, comes before God and confesses his sin and puts his trust in the Lord Jesus Christ, God says this man is justified. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God," (Rom. 8:34). God will not hear one charge against the man who has put his trust in the Lord Jesus Christ.

These are the great outstanding truths for which thousands upon thousands of men and women and even little children actually laid down their lives; and these are the truths for which Bible Protestantism stands today.

Should Protestantism be liquidated? Liquidated? That would mean throwing overboard all these

precious truths! It would mean turning away from the simple Word of God, and putting our faith in the statements of men as fallible as ourselves. It would mean ignoring the one Mediator, the Lord Jesus Christ, and turning to lesser mediators. It would mean refusing to believe that by one offering He has perfected forever them that are sanctified, and instead seeking salvation through many offerings that can never put away sin. It would mean endeavoring to save ourselves by works of righteousness that we might do, by human merit, by deeds of kindness, by charity, by reformation of life, by prayers and supplications, by penances. And the Scripture declares that all these are but as dead works from which we have to turn in order that we may be saved by grace. Someone may say, "But don't you believe in charity, don't you believe in almsgiving, don't you believe in reformation of life, don't you believe in good works, in penitence for sin?" Yes, we believe in them all, but not as having anything to do with the salvation of our souls but rather the results, the effects of that salvation wrought in us by the Holy Ghost when we believe in the Lord Jesus Christ.

"I would not work my soul to save, That work my Lord has done: But I would work like any slave For love to God's dear Son."

The Joy of Resting on Christ's Finished Work

So I stand before you tonight a confessed and a convinced Protestant and yet with a heart, I trust, filled with love for all my brethren who do not see as I see. I have no unkind thought for my friends in the Roman Catholic group or any other great groups who do not see these things. From the depths of my heart I long that they may be brought into the same joy and the same assurance that I have myself; for there is the wonderful thing about it; when you rest in the Word of God, you have absolute confidence. I have stood sometimes at the brink of the grave and I have watched many a Christian slip away into Eternity and I have never known one who did not bear witness that all was well. And as they bade goodbye to friends on earth, they had the assurance that they were going out to be forever with the Lord. John Wesley said when people were criticising his followers, "Well, the wonderful thing about Methodists is that they die well." And that is a great testimony. When one has risked everything on the finished work of the Lord Jesus Christ, and then he comes down to facing eternity, there is no fear, there is no dread, nothing but perfect rest and joy and assurance based upon the work of Christ.

As a dear man was dying he looked up and somebody said, "Well, is it all right with you?" He said, "Yes, it is finished. Upon that I can hang my whole eternity." What did he mean? Christ on the cross finished the work that saves and he could risk his all on that, and he knew that all would be well forevermore.

"Upon a life I did not live, Upon a death I did not die: Another's life, another's death, I hang my whole eternity."

If Christ fails me, then everything is lost. But if Jesus Christ abides, if He is the same yesterday, today and forever, then everything is well for eternity for God in grace links up with Him all who put their trust in Him. I would not want to be without Him. I would not turn from Him to any church or any sacramental observances, to any ritualistic services, to any efforts of my own. I would not turn from Christ to trust in anything that might be presented for I find absolute satisfaction in Him. He has met every need of my soul and He has settled the sin question to the divine satisfaction. No, we will not attempt to liquidate Protestantism. We will go on preaching, in love and in the power of the Holy Ghost, as the Lord enables us, the blessed realities that were recovered for us at the glorious reformation through which all the centuries since, millions of people have found the full assurance of faith, and millions before the reformation knew and trusted Christ alone and would not rest on church or sacraments for salvation. We stand today for these same precious things, and by the grace of God, we will proclaim them as long as He gives life and strength.